

THE HERMENEUTICS OF EVANGELICAL FEMINISM

Handout-Dangers on the Horizon—Larry Kirkpatrick June 13, 2015

<i>Feminist Principle</i>	<i>Example Texts/ Presentation</i>	<i>Evangelical Feminist Perspective</i>	<i>Historical-grammatical Response</i>
<i>Ad Hoc Documents</i>	1 Corinthians 11:2-4; 14:34; 1 Tim 2:11-14	Teaching restricted to original audience; no universal application	Teaching is normative, with application to Christians of all times and all places
An Interpretive Center	Galatians 3:28	A starting point used to filter out some texts in analyzing the NT view	Equal weight given to each text in arriving at the NT view
Master Theme Assertion	E.g. “The clarity of God's ideal to empower women and men for service and ministry is an interpretive key that helps us correctly place difficult or unclear passages...” (TOSC Final Report, p. 94).	Similar to an “Interpretive center” based on a particular passage, but distinct as being a general overarching theme or principle simply asserted as representing Bible teaching as a whole	Asks a plain “thus saith the Lord” or at least a particular and distinct basis in the text in support. Rejects loose assertions and claims
Privileging “Clear” Passages	Genesis 1 is accepted as “clear” while 1 Tim 2:11-14, 1 Cor 11:2-4, etc. are considered unclear.	Supposedly “clear” passages become the focus while “obscure” texts are ignored or given little weight	Equal attention to all passages, allowing exegesis to identify the clear from the obscure
Jailing the Text	Genesis 2 read exclusive of 1 Tim 2:11-14. Claim that biblical qualifications writers import a misunderstanding of Paul's pre-Fall argument into the Genesis 2 text	Passages inscripturated later in time are not permitted to contribute to the whole meaning of an earlier passage	All pertinent passages are permitted to illuminate a text, including earlier ones
Slavery as a Model	Acts 10:34-48; Galatians 3:28	Cultural growth in applying biblical principles brings change of understanding	Role of women rooted in Creation, not culture; slavery role different
Culturally-based Interpretation	Especially evident in NAD BRC report to TOSC (pp. 22-31).	Objective interpretation a myth; each reader determines what is universal and what is culturally specific	Advocates objectivity in interpretation; interpreters try to keep cultural prejudices from influencing results
Cultural Relativity in Revelation	Seen in NAD PBHC, also TOSC position 2 (TOSC Final Report, e.g. pp. 64, 73).	Text is culturally limited; widespread distinction between universal principles and localized applications	Text is transcultural; Scripture presents what is normative unless Scripture itself indicates otherwise
Patriarchal and Sexist Texts	La Sierra religion professor, “Repenting our Patriarchy and Heterosexism” at https://www.youtube.com/watch?v=l7WLcjfhi4U	Text seen as limited by writers' cultural assumptions of a negative view of females	Patriarchal culture not synonymous with bias against females

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